/35 cont./

184 343 712 /footnote 1 continued/ believes the toponymy, but in an extremely old epoch. What is therefore characteristic of the Seksawa is not the existence, but the nonexistence of the agadir, at least for the modern epoch.

[562] In the agadir, in fact, it is the man exclusively who holds the key to the accommodations for grain; and again his managership is exercised in a communal harmony, which accentuates its extra-domestic character. Elsewhere, in Nfifa, in Mez'ud'a, a [171] fortiori among the Ud Besseb[c] Arabs, it is "the family head" who administers the reserves. The latter, moreover, are often ensilaged outside of the dwelling. This family head is generally the elder of the house. Periodically he distributes to the couples living together in the tigemmi provisions that are individually prepared in most cases.

184 178 592 In Mtugga it is estimated that half of the families practiced, before the Protectorate, a simultaneous community /36/ of habitat and of cuisine. But an evolution has forced its way through. If the elder still holds the key to the reserves, only a tenth of the families remain faithful to the single table. On the other hand, the large house has fallen into disfavor. The foyers swarm all around and build for their benefit a lodging that will be their own.

[593] [591] Finally, in the neighboring tribes, such as the I. Buzia, the father abandons the communal house to the sons, builds apart, and then often takes a young wife. This division of regime and of habitat therefore sets in motion some complex phenomena: relations of good form between the old man and his adult sons, the intervention of the "démon de midi" /demon of the prime of life/, which here breaks up the common table and moreover orients the aging man toward secret affiliations.

264 592 There is not necessarily, as one sees, coincidence between the administration of the reserves and the distribution of food. In the plains tribes, in fact, if the former duty falls most often to a single male, the latter is done foyer by foyer, that is to say, by conjugal families in the narrow sense. There still exist some

592 264 [178] /36 cont./ There still exist some houses, big houses, old houses -- for the tradition registers a decline here -- where the patriarch distributing the grain also presides over an alimentary communism. Two tables are organized: 252 that of the women and that of the men. The cooking is done in [178] turn by the spouses in a single place: africh in Mtugga, kechchina in the plains, anual in the mountains. But the proportion of these survivals, or at least considered as such in the plains, does not exceed one tenth, or at the very most one fifth.

[178] It is no different among the Seksawa. But there the dispersion of the cooking among foyers, majority mode, normal mode, is by no means given as resulting from any evolution whatsoever. [562] [342] Indeed rather the irascibility of the women, vaunted as a national quality, or almost, provides the immediate explanation for a mode of life which thus sets a *strong* contrast against the form of the habitat, this tigemmi, veritable beehive, where the rooms are sometimes agglomerated by tens and even include, in the most developed cases, several interior courtyards and several loggias. Even when the commensality exists, each one, apart in his room, prepares odd foods on a stove. An evolution in 272 178 the alimentary regime is revealed here. It has furnished for this subsistence complementary to the insipid common pot a pleasant material: sweetened tea (1).

1. Tea has been, in the rural Moroccan milieus, a modern-style extension, if I may venture to say it, of this kind of "aqueous food," still /this footnote is continued on the following page in the original source/ represented here by all kinds of porridges, and in which Varagnac and Maurisio see an extremely old culinary stage. P.-E. Bache, "Souvenir d'un voyage à Mogador /Remembrance of a trip to Mogador/," Revue maritime et coloniale, 1861, p. 87, attributes the origin of the diffusion of tea to Morocco to a gift made to the Sultan by the English in 1820. At the time of Bache's visit to Mogador (1859), this drink was already very